Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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BIOGRAPHICAL.

Timothy Kenrick.

We gave last week an extract from the entertaining and instructive "Memoir" prefixed to Mr. Kenrick's "Exposition of the Historical Writings of the New-Testament." The following paragraphs are a continuation of the "Memoir."

Early in 1792 he published a sermon which had been delivered on the preceding fifth of November, and which he entitled, "The Spirit of Persecutors Exemplified; and the Conduct to be observed towards their Descendants." This subject and his application of it had evidently been suggested to him by those memorials of bigotry and intolerance which he had recently perceived at Birmingham. Accordingly, in the preface, he makes some just and animated strictures on the riots which have fixed upon the name of that town an almost indelible disgrace; and in the discourse itself, he paints the guilt and evils of persecution, in lively, but faithful colors. Some extracts* from this sermon, which has now become scarce, will enable the reader to judge concerning its reasoning and spirit.

"In what manner," asks our author, "are we to act towards those who practice or encourage persecution,—who are guilty of calumny, robbery, murder, and of every species of cruelty, or instigate others to these actions, under pretence of serving the interests of religion? Shall we praise their conduct as deserving the name of a becoming zeal for God? This would be to make ourselves partners in their guilt. To be silent only in such a case is to be criminal.—To suffer men to be guilty of all kinds of violence, without public censure, through fear of incurring their displeasure, is to abandon the world to the uncontrolled tyranny of the wicked, for the sake of our own personal security. It is they who practice, not they who condemn persecution, who are to be regarded as the disturbers of the public peace: the exertions of the latter are the effort of virtue against vice, of justice against oppression, of a generous philanthropy in behalf of the rights and happiness of the human race, in opposition to those who have leagued together to destroy them. Such endeavors deserve to be commended and encouraged by all the friends of peace, virtue, and religion.—We cannot be too watchful in guarding mankind against the odious spirit of persecution, nor express ourselves too strongly of its evil tendency. Those who regard it as a light evil, undeserving of notice, are utter strangers to the history of the Christian church. The genius of persecution is a savage monster, that has devoured millions of the human race; if but the print of his feet is seen again, it is time to sound the alarm, and to call upon all who value the peace of society, and the Christian religion, to unite their endeavors for his destruction; and blessed is that hand which God shall furnish with strength to give him a deadly wound. To behold his ravages upon others with unconcern, and not to attempt to stop them, lest we should irritate him to attack ourselves, discovers a degree of timidity and weakness which is not only highly dishonorable, but which may likewise prove fatal to us, and become the cause of those evils we are endeavoring to avert; for as this monster possesses not a very discerning spirit, if he be suffered to roam without molestation, he may at length vent his fury upon those who have studied to avoid provocation by the most pusillanimous submission."

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The steady and well-directed zeal of Mr. Kenrick prompted him in the same year to devise and attempt the establishment of an Unitarian Book Society, in the West of England, upon the plan of one which had been instituted some months before in the metropolis. Convinced of the desirableness of a provincial association for the like purposes, he exerted himself in recommending it to his friends, took an active part in framing the rules of it, drew up the simple and perspicuous statement which stands at the head of them, and to his death, discharged the office of its secretary with the utmost vigilance and punctuality. It was no trifling satisfaction to him that he witnessed the gradual enlargement of the catalogue of its members from small and apparently unfavorable beginnings. The Western Unitarian Society has flourished amidst opposition which has not always been manly, generous, and consistent; and the persevering labors of Mr Kenrick were principally instrumental to its success: for having once put his hand to the plough, he was not accustomed to look back. Great benefit has also been found to accrue to the institution, from the custom of holding its annual meetings in different towns of the Western counties, and of joining, upon these occasions, in a religious service.

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Among the useful publications circulated by the society of Unitarian Christians in the West of England, are, a volume of Prayers for families, and another of Prayers for individuals: both these works were compiled by Mr. Kenrick, partly from printed forms already in existence, and partly from communications in manuscript, by himself, and several of his friends: both have been warmly approved and encouraged by the class of persons for whose advantage they were principally undertaken; and it may be presumed, that they have, in many instances, fulfilled the editor's design, by enkindling and cherishing the spirit of pure devotion.

Soon after the beginning of 1795, he printed "An Address to Young Men, &c." which has been published since his death, in the first volume of his Discourses, and some extracts from which will enable the reader to perceive the judgment and impartiality with which he conducted his lectures, and his zealous regard for the highest interests of the rising generation.

Concerning the means of improvement in piety, he says,*

"It is a truth which cannot be too strongly inculcated upon young persons, that a regular and frequent performance of the exercises of devotion is particularly necessary for *them*; upon this plain principle, that the less there is of a devotional spirit, the more cultivation it requires. Those who have long performed these exercises with proper attention, who have acquired just notions of the Divine Being, and impressed them deeply upon their hearts, may almost venture to trust themselves to the habits they have already formed: these will dictate to them such a temper and behaviour towards God, upon all occasions, as it becomes human creatures to maintain; or at least tend to strengthen and confirm the dispositions they have already acquired. The occasional omission of a religious exercise, will do them comparatively little injury; but to young persons it may be of fatal consequence, by preventing them from forming a devout habit of mind, and thus leaving it to be exposed, untinctured with religion, to the corrupting influence of the world. Be constant and punctual, therefore, in observing the exercises of devotion. Avoid the practice of attending public worship one part of the day only, and, still more, the pernicious custom of spending the whole of the Lord's day at home, in idleness or amusement; a custom which, if it were to become general, would do much towards banishing all serious piety from the kingdom. You have need of all the assistance which you can obtain, and cannot neglect any, without losing an important benefit."

Equally pertinent are his remarks upon the study of the Scriptures:†

"—what dignity and perfection, what consolation and joy, the pure religion of Jesus is capable of communicating to mankind, has hardly yet been ascertained; for no sooner did the Christian doctrine proceed from the first teachers, than it was debased by error and superstition—nor can we expect to feel its full and genuine effects upon the heart, until it shall be purified from every corrupt mixture. Let it be your endeavor to obtain the divine will, in the purest state, from the only authentic records of it, contained in the Bible."

—"Some men, of a speculative turn, are pleased with what is new and uncommon in opinions, and, from this cause, are always inclined to change: but this weakness is confined to a few persons, of an unusual turn of mind. The error into which men are most apt to fall, is that of being prejudiced in favor of whatever doctrines have received the sanction of past ages, or of what they have been accustomed to believe While you are studying the Scriptures, be careful to avoid both these extremes.—If you read this book with a resolution to part with nothing you already believe, and only to find out better arguments in support of your present opinion; if you can bear no interpretation of the language which gives a different sense from what you have been used to annex to the words, and reject it without examination, you discover a want of impartiality, and have great reason to suspect your love of truth."

* P. 5, 6.

† P. 10, 11, 12.

DOCTRINAL.

Church and State.

We gave, in our last, some extracts from the speech of Mr. Powell, in the Legislature of Pennsylvania, on the bill for granting a charter, with exclusive privileges, to the Sunday School Union. The bill seems to have been aegarded by the Speaker, as a project for obtaining the means of an extensive party religious influence, and eventually of controlling the civil elections, and in effect uniting Church and State. To show that this was really contemplated and intended, (if not by the advocates of the bill, at least by some of the counsellors and directors of the Sunday School Union,) Mr. Powell introduces an extract from the Third Report of the Sunday School Union, by which it appears that the Third Annual Report was written by Rev. Dr. Ely. This fact being established, Mr. P. gives further confirmation of the design and project for religious domination, by quoting the following paragraphs from Dr. Ely's Sermon.

"In other words, our presidents, secretaries of the government, senators, and other representatives in congress, governors of states, judges, state legislators, justices of the peace, and city magistrates, are just as much bound as any other persons in the United States to be *orthodox* in their faith."

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, attend on the public ministry of the word, *be baptized and celebrate the Lord's Supper.*** The electors of these five classes of true Christians, united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties."

"The *Presbyterians* alone could bring *half a million of electors into the field.*"

"I propose, fellow-citizens, a new sort of union, or, if you please, *a Christian party in politics*, which I am exceedingly desirous all good men in our country should join."

"I am free to avow, that, other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian.** It will be objected that my plan of a truly Christian party in politics *will make hypocrites.* We are not answerable for their hypocrisy if it does."

We have seen, continued Mr. Powel, that a reverend and erudite gentlemen, whose piety and good works might have been taken as guarantee against all danger of clerical violence or sectarian proscription, has boldly exposed the system of tactics, and has designated the modes of attack in which even he, so highly revered, so implicitly obeyed, would employ the "disciplined army where every one has a place, where every one knows his place," to exclude from "all the political power of our country," all men whose characters have not been formed by Sunday Schools. If this gentleman, justly elevated by talents, so highly embellished by learning, and so much distinguished by religious sway, be so zealous as to consider ecclesiastical domination the dear object of his career, what may we not suspect, what ought we not to expect from ignorant and bigoted satellites, radiating light and heat from a grand luminary, a "retrospective theologian," a Michavelian politician, soaring in regions of visionary philosophy, calling on half a million of followers to rally for the exclusion of all men who are not "orthodox" from the polls.

This reverend and meek Christian, we have seen, is not merely an associate of the Sunday School Union—he is their organ—the person selected to compile their report—to read their report—and, I have their own authority, to write their report; thus made the guide of the vast machine, prepared to "*force out of circulation*" all works which they do not approve—to force upon "*Schools of a different description*" books which they have mutilated, still sanctioned by the authority of the original authors' names, although perverted, and adapted to the taste of those who are to be trained as implicit believers in that which the Christian pastor happens to deem the orthodox faith.

That the Managers of the Sunday School Union, are full well impressed with the danger of clerical interference, is sufficiently manifest from the clause in their constitution, which admits but laymen as members of their board, and that they apprehend the force of the arguments which such interference would inevitably adduce, in opposition to their prayer for a charter, is evident from the fact, that they have told you, that all but laymen are excluded from their board. But it happens that notwithstanding the resolution they have evinced, the acumen they have displayed, the sagacity and determination with which all these movements are fraught, they have been seduced from their purpose by that good feeling, that Christian acquiescence, that high degree of humility which religion imposes, and which her pastors can adroitly turn to any end which they deem good.

They have assured us that all men and all children, and of all denominations, are alike objects of their fostering care, and that no religious creed, no sectarian feeling, no desire but that of doing good, can operate upon their minds. I believe them, they are incapable of falsehood, it is not possible to make them designedly do wrong. I repeat, it is not of them I have fear, nor is it of men remarkable as the reverend pastor that I have dread: for I am assured that he is stimulated but *by* an honest desire to make all men Christians after his own fashion—to make them all happy in his own way—to make them all orthodox in his own faith, he has told us this, and he has told us the truth. Nor have I objection to the denomination of Christians whom he would lead. I am not one of those who would denounce them as sectarians—who are disposed to deny to them the full measure of good intentions and good works.

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It is to the casuistical workings of priestcraft—the ceaseless efforts of misguided men, whose brains, inflamed by any passion, would make them humble and willing tools, prepared either to act as decorated pageants in the grand army, as it is called, in a crusade for political power, or to submit as ejaculating martyrs at the stake, to satisfy the vengeance of religious bigotry and mad zeal. This is strong language, but sir, have we not been told that "all the political powers in the country within ten or twenty years shall be in the hands of persons whose characters have been formed at Sunday Schools—formed under the direction of those who can force out of circulation that of which they do not approve—of those who boldly assert that they will force into use that which they have mutilated, and have adapted to their own ends—of those who daringly declare that they are dictators to the consciences of thousands of immortal beings—of those whose organ utters anathemas from the house of God, calling on his followers to form a "Christian party in politics," to be supported by half a million of followers—to establish ecclesiastical domination—the rights of baptism—the orthodox faith throughout the land.

Such consequences are not to be apprehended within our day, but they are to be apprehended, if we believe the predictions of the pious gentleman, and if we regard the prayer of the petitioners asking a charter, and the bill which they have prepared for our files, authorizing them "forever hereafter to hold all and all manner of lands, tenements and hereditaments," without limitation of time or capital, but merely acquiescing in the limitation of monied income, not to exceed ten thousand dollars per year.

We are told that no sectarian feeling can operate in the board of managers—that all persons may become contributors—may be made voters, and that no man is disqualified by his religious sentiments from participation in their concerns. Let it be admitted that there is no test at this time in force. But has not their reporter—the accomplished and frank expounder of their views, the reverend gentleman, told us, from the pulpit, in the house of God, that he would marshal his forces—that he would call on half a million of followers to proscribe, exclude from the highest to the lowest civil offices those who had not been "baptized"—who are not orthodox in their faith—"those who are not Presbyterians." Can it be believed that this gentleman, whose character stands so deservedly high for steadiness of purpose, would say that which he did not mean to be seriously received, that, having said it, he would not act upon it, or that he, acting upon it, would disregard the means which we have been told would, in ten years, give effect to the great end? Would he not, in his pious endeavors to do that which he conscientiously thinks right, forbear to apply his eloquence? would he not marshal his forces to exclude from the list of agents, if not from the board of managers, all those whose creed, whose purposes, and whose objects were not consistent with his own?

But, sir, how is the fact? A reverend gentleman has already been employed, with a large salary, "to take the field," a missionary fund has been established, collected from the auxiliary schools connected with the vast machine.

A grand system of proselytism has been formed—rules are given for the modes of attack upon the old and the young—"the hour of affliction, the moments of despair," are pointed out as fit occasions to grasp the victims of sectarian zeal.

I must again absolve the gentleman at the head of this institution; and, sir, most emphatically do I except those whose names are embodied in your bill with their consent, and those whose names are so *embodied without their consent*, and those who have contributed by their money and their countenance to the objects of the Sunday School Union—from all suspicion of aught unjust or unfair.

I shall be forgiven, I trust, by them, if, in obedience to my oath to defend the Constitution, I oppose a deliberate plan to exclude in ten or twenty years any set of men, whether educated or uneducated, whether "orthodox" or heterodox, from the political power of the country; a plan avowedly to operate in destroying the freedom of the press—in fact, to establish ecclesiastical domination throughout the land.

Religious Periodicals.

The justice and truth of the sentiments in the following paragraphs, respecting religious periodicals, will be generally acknowledged.

Were there no experience on the subject, we might safely conclude, that a magazine, devoted to the defence of truth and the refutation of error;—to a free and candid discussion of those great topics, which are connected with the character and destiny of man as an accountable and immortal being;—and to those objects of expansive benevolence, which distinguish the period in which we live;—must be one of the most powerful and happy instruments that could be employed.

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These [religious periodicals] have proved the most convenient and respectable vehicles of thought and communication, on all matters relating to the prosperity of religion; and without such vehicles of some kind, it would not be possible that ministers and churches should feel that strength, or derive that mutual support, or make those exertions for the common good and for the salvation of their fellow men, which are the result of free public discussion and united counsels.

The different religious denominations have, each, their own favorite works. The publications in this city, which, for several years past, have received the patronage of Unitarians, are the *Christian Examiner*, and the *Christian Register*. To these the *Unitarian Advocate* has been more recently added. The following reasons for the establishment and continuance of these publications will perhaps be satisfactory to those who have at any time doubted the expediency and value of theological discussions and religious controversy. Will it be believed that these very reasons and arguments are selected from an orthodox publication recently established in this city, where they are employed to show the importance and necessity of such a work to the *orthodox* cause. We have taken the passages precisely as they stand in the orthodox work, except the few words included in brackets, where, for the words *Orthodox* and *Orthodoxy*, we have substituted the words *Unitarian* and *Unitarianism*; and in like manner, also, for the words *Unitarian* and *Unitarianism*, we have substituted the words *Orthodox* and *Orthodoxy*. These, with the exception of one paragraph, are the only variations.

There has been for several years past, and especially of late, a great increase of attention to religion, in this city and the vicinity. We mean, not only that the number of individuals, who are resolved to make religion their highest personal concern, has been greatly augmented; but also, that many others have had their curiosity so far excited, and their minds so far aroused, as to make them inquire what religion is;—what [Unitarianism] is;—and what [Orthodoxy] is. A spirit of investigation has gone forth,—a spirit of free inquiry,—a spirit that determines to examine for itself, to hear for itself, to think for itself, and not implicitly to confide in the representations of partisans; and this spirit is all the while adding to the number of those who hear [Unitarian] preaching, who converse with [Unitarian] ministers, who associate with the members of [Unitarian] churches, who read the Bible with seriousness and with an anxious desire to ascertain its real meaning, and who admit the reasonableness of making religion the first, the constant, and the greatest object of attention. This spirit of investigation is a noble spirit, and it should be cherished, and cultivated, and satisfied.

In this connexion it is proper to say, that the inhabitants of Boston, and of many other parts of Massachusetts, are, to an unusual degree, an intellectual people. They are hereditarily and constitutionally a thinking race of men; and though [efforts] have long been made [to fetter or mislead] the conscience, and much reproach has been thrown on [free inquiry and liberal] views of religion, still a state of torpor, or mental stagnation, is to them an unnatural state. No subjects are so proper to occupy the minds of the community, at the present time, as those which relate to the distinction between true and false doctrine; and thus, to the great realities which are disclosed in the word of God. What can be plainer, than that additional means of meeting this disposition to investigate should be furnished?

Again; it is undeniable, that a large portion of the community has been totally deceived, in regard to the doctrines and preaching of [Unitarians.] Many have recently discovered the deception practised upon them, and others are almost daily discovering it. Both classes wish to know how *far* they have been deceived. They are willing to hear from the lips of [Unitarians] themselves, and to learn from books what is really believed and taught.

In this state of things, nothing can be more reasonable, than that [Unitarians] should explain their own faith; and that they should have the means of doing it conveniently and easily, in writing as well as in public discourses. They must themselves tell what they believe, or be content that [the orthodox] should do it for them. They must give the reasons for their belief, or their adversaries will have it, that they believe without reason.

The cause of truth has already suffered greatly in this way. Misrepresentations, the most palpable and injurious, of the doctrines, preaching, and motives of [Unitarians] have been common for many years; and the continual repetition of them has by no means ceased. The apparent object has been to keep the members of [orthodox] congregations from entering the doors of an [Unitarian] church; and this, to a very unhappy extent, has been the effect hitherto. There are not a few proofs, however, that these misrepresentations are soon to recoil upon their authors with unexpected violence. When those, who have been misled, determine to hear and examine for themselves, they find every thing different from what they have been taught to anticipate. They exclaim at once, 'This cannot be [Unitarianism.] For aught that we can see, this is reasonable, scriptural, and in agreement with all that we observe within our breasts, or in the world around us. There is nothing here that violates common sense, or the experience of mankind. Either this is not

* P. 22, &c.

[Unitarianism,] or we have been grossly imposed upon respecting it.'

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The success of the Reformation is an illustrious attestation to the value of religious controversy.

Controversy has always been the great instrument of recovering individuals and communities from the dominion of error.—Ignorance never enlightens itself. Prejudice never corrects itself. Abuses never reform themselves.

The descendants of the Puritans should be the last men in the world to doubt respecting the efficacy of religious controversy.

The fact is, that controversy does much good; and it is by bold, determined, and persevering controversy, that religious truth has been defended against prevailing error, and brought out, from under the accumulated rubbish of centuries, and presented to the delighted eyes of millions, who would otherwise never have seen its pure and heavenly light.

SIR WILLIAM JONES AN ANTI-TRINITARIAN.

The following passage is extracted from a work lately published in England, entitled "Memoirs of the Life, Writings and Opinions of the Rev. Samuel Parr, L. L. D., by the Rev. William Field." It is quoted in the Christian Reformer of January, as evidence of the anti-trinitarian sentiments of Sir William.

"Dr. Parr often asserted in the hearing of the present writer, as from his own knowledge, that so far from admitting the popular views of Christianity, Sir William Jones held those which are commonly distinguished by the name of Unitarianism. That assertion is, indeed, proved, as far as negative proof can go, by the passages from his writings produced by Lord Teignmouth in the 'Memoirs.' In all these it is impossible not to remark the total absence of every expression which might imply the admission of such a theological system as that attributed to him by his biographer. Every one of his devotional pieces, and all his observations of a religious kind, proceed upon the principles of what the learned Dr. Lardner calls the ancient Nazarean doctrine, or that of the early Jewish Christians. In some degree, on the authority of these very passages, and still more on the decisive authority of Dr. Parr, the writer thinks himself warranted in placing Sir William Jones amongst the members of the Anti-trinitarian and Anti-calvinistic schools of Christian philosophers; and of adding his illustrious name to those of Newton, Locke, and Milton, of Clarke, Tucker,* Hartley, and Law.†"

* Author of "The Light of Nature Pursued."
† Bishop of Carlisle.

BISHOP HOBART'S OPINION OF REVIVALS.

The following remarks are extracted from a Sermon delivered by Bishop HOBART, in October last, at the consecration of an Assistant Bishop in the Diocese of Pennsylvania. We are glad to see a leader of the Episcopal party uttering his testimony so decidedly and solemnly against these excitements, miscalled "Revivals of Religion."

It is against these popular religious excitements, to which the term of "revivals of religion" is usually applied, that the Bishop of our church must, in duty to the highest interests of rational and fervent piety, bear his testimony—revivals "got up" by these popular arts that always excite the passions; and preserved and extended by a bold, and unlicensed, and constant employment of every mean by which animal sensibility may be roused, and the sympathies of our nature made to catch the false fires of enthusiasm. The Lord, indeed, rides in the whirlwind, and directs the storm, and in religion, as in nature, ultimately overrules them for good. But evils, sad evils are they; bearing devastation and desolation in their course—in the spiritual world, sweeping before them the courtesies of society, the affections of domestic life, the fair forms of rational and sober piety, and leaving, at last, the waste of disorder, misrule, and fanaticism, where the human passions riot, over which the friends of genuine religion mourn, and the scoffer raises the laugh of scorn. Surely, in firmly opposing these popular revivals of religion, the Bishop of our church will deserve the approbation of the wise and the good—certainly he will be approved by his God. p. 23.

CHRISTIAN REGISTER.

BOSTON, MARCH 22, 1828.

CHRISTIAN EXAMINER. The January and February number of this work has been recently published. It is considerably enlarged in the size and number of the pages, and otherwise improved in the arrangement and variety of the matter, as well as in the typographical execution. An advertisement of the contents will be found on our last page. Of the ability of the work it is unnecessary to speak. It is in the same hands as formerly, and is aided by the pens of the former able contributors. In addition to a good variety of theological articles, we have been pleased to notice that a portion of the additional pages are devoted to "Notices of Recent Publications," to "Religious Intelligence," and to a "View of Public Affairs." We think the last will be a valuable department of the publication, and aid in rendering it a more generally interesting work.

The first article of this number is "On the State of the Question between the Orthodox and Liberal parties, in this Country." The writer institutes and carries through certain comparisons of the principles of the two parties. The following are his remarks under the *third* head, in reference to the doctrine of future retribution.

The third subject of comparison which we shall introduce is that of *a future state*. We both believe in an immortality of happiness for the good. We both believe in a fearful punishment for the wicked. On this last point, however, we speak with less confidence and strength of expression, than others, whether Universalists or Calvinists. We find a striking, and, we might say, an awful ambiguity in the scriptural representations of future misery. Sometimes it is represented as continued suffering; at others, as a destruction, a perdition, a loss of the soul—in other words, as annihilation. Now we do not conceive that we are at liberty to fix our whole attention to one of these representations, as our Calvinistic brethren do. Indeed, if any will thus limit their attention to one point, others have just as good a right to adhere exclusively to another, and the Destructionist will stand on just as certain scriptural ground, as the believer in a perpetual existence of misery. We conceive that we are bound to give heed to the whole scriptural record, and to the general import of that record, rather than to particular words in it. Indeed, if the Calvinist will stand upon the particular words *eternal, everlasting, &c.* we conceive that he stands insecurely. For the Universalist rightly answers him, that these words were, and are, often applied to things of a temporary nature. Or, if any one thinks that a whole text will furnish broader and surer ground, and quotes what he thinks is the strongest of all, that 'their worm dieth not and their fire is not quenched,' even that will not support him. For if he will turn to the last chapter of Isaiah, he will find this very language applied to an event confessedly temporary. These works are obviously quoted from Isaiah, and if they had a limitation there, they cannot fairly be construed to have an unlimited meaning here.

We go then, as the only safe course, to the general sense of the New Testament.—We find fearful evils denounced against the unrepenting and incorrigible. We know that the misery attendant upon unrepented sin must be bitter, in this world and in every world. But we do not undertake accurately to decide what these evils are, because we do not think that the scriptures enable us to do this. We do not know altogether what it means, but we bow with fear and trembling to the awful revelation. We do not know but the guilty soul may be annihilated. We do not know but it may suffer for ages. And we do not think it sinful to entertain a benevolent hope, that, purified at length by suffering, the sinful soul may be restored to happiness. But, after all, we do not feel warranted by the scriptures to expect this, and we wait with awe the revelation of the righteous judgment of God.

We are sometimes called, by way of reproach, Universalists. We are free to say, that, in strict reason and justice, and according to our judgment, the term Calvinist would be a greater reproach. For to us it appears that the system of the Universalist leans to a far more just and filial view of the attributes of God, than that of the Calvinist. But this is not material to our present purpose. We are concerned at present only to state a fact.

Unitarians are not properly classed with Universalists. We differ from our brethren of that class; we differ especially from the great body of modern Universalists, in believing that there is a future and fearful punishment for sin. We differ still more in our practical views of preaching the gospel. For whereas they, at least many of them, very naturally with their belief, think that universal immunity from future suffering, as it is the great and special revelation of the gospel, ought to be the continual theme of preaching—we regard the moral and spiritual principles of the New Testament as the great things to be inculcated, and we do inculcate and enforce them by all the solemn sanctions of future good and evil. It must be obvious, therefore, that although it may *serve a turn* to denominate us Universalists, it serves not the great cause of truth and justice.

New Tracts. Two new tracts of the Unitarian Association have been recently published. An advertisement of them, which appears this day, was omitted last week by accident. Our correspondent H. will perceive, by this advertisement, that the necessity of publishing his communication is superseded.

We consider the first of these tracts, No. 16, "On some corruptions of scripture," as among the most useful of the series. It is elementary, and meets a want more generally felt than most literary men imagine.

The other tract, No. 17, "On Tests of True Religion," is already known, by name at least, to many of our readers. It first appeared in the third number of the "Unitarian," published at New-York. It has been revised by the author, and with "considerable retrenchment, and some additions" is now published as a tract, by the Association.

Kenrick's Exposition. We have recently inserted two communications on the proposed publication of this work by Messrs. Munroe and Francis, in which the wish was expressed that the work might undergo certain alterations. This has however been strongly objected to by some friends of the work, as unjust to the author. As we have inserted the communications of those who suggested alterations, it is but fair that those who are against any change should also be heard. A correspondent under the signature "Jacobus," says:—

I must enter my solemn protest against any alteration of Kenrick's Exposition. If this work be re-published, which I sincerely hope it may, I do trust that the public will be favored with it unmutilated. If any of the friends of truth are afraid to let that enlightened scholar speak for himself, let them *add* such notes as may tend to show the fallacy of his notions. But let every one have his ideas before them, that they may judge for themselves on which side the weight of argument lies. I have no objections to the restoration of the chapters of Matthew and Luke. This, I think, will be an improvement. *Add* what you please—but *omit nothing—change nothing*. Let the amiable and learned author speak for himself.

We have received, by the late arrivals, our files of English periodicals. To the Monthly Repository and the Eclectic Review we are indebted for the poetry on our last page.

The Repository sustains its character as an able and interesting publication. The two last numbers contain some articles of interest, of which we propose to take further notice. Among these is an address on the subject of "Test and Corporation Acts."—The subject was expected to be brought before Parliament the present session.

The form of a bill has also been settled, which it is proposed to introduce into the House of Lords, respecting the Marriage Act. The Unitarians, generally, continue persevering and courageous in their resolution to contend for their Christian liberties.

Unitarianism in the West. We have repeatedly given intimations of the progress of free inquiry and liberal principles in the West, and we have often done it on the authority of orthodox publications. We have now the pleasure of recording a similar testimony from the Visitor & Telegraph, (published at Richmond, Va. under the patronage of the Presbyterians,) in which it is said that "Unitarianism is creeping over the Blue Ridge and Alleghanies."

The "Christian Herald," published at Portsmouth, N. H. under the patronage of the Christian denomination, and which it was expected would be united with the "Gospel Luminary," at New-York, is to be continued at Portsmouth in an enlarged form. We understand that the "Gospel Luminary" has already quite a respectable list of subscribers.

A church for the use of the Christian Society in Portland has lately been opened and dedicated. Sermon by Elder How.

Proposals have been issued for a union of the Evangelical Repository, now published at Troy, with the Utica Magazine. The proposed work will be called the "Utica Evangelical Magazine."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Review of the Pamphlet on the Trust-deeds of Hanover-Street Church.

Mr. EDITOR:—I have already shewn, to the satisfaction of all honest and honorable minds of all parties, that the reviewer, in attempting to fix upon me the charge of wilful misrepresentation, was guilty of a purposed misquotation of my words. He made assertions for me which I had never made, and then undertook to prove them to be false.—It is not a case, in which he can plead misinformation or mistake. His charge against me was a *solemn* one, and, claiming to be an eminently religious and pious man, he should have been scrupulous in his examination, before he pronounced another to be guilty of wilful falsehood. I shall now examine some other charges, in which he attempts to convict me of wilful misrepresentation, not (as in those cited above) by sentences, which were not to be found in my remarks, but by a species of falsehood by implication. I had remarked, that I could not perceive that Messrs. Tappan & Walley were "the founders of this Church, nor that they had any moral or equitable right to impose such restraints on a *Society* of which they *were not members*." How is this position attempted to be refuted?

First, by saying, that I could not *mean*, that they were not members of the *Church*, because, as he positively asserts, "the *whole scope* of his pamphlet (meaning mine) is to attack the Church as an Anti-Christian Association." Without stopping to shew that this is a very false mode of reasoning, I simply say, that the allegation is most audacious and untrue. The *scope*, and the *whole scope*, of my criticism on the Trust-deeds, was to shew, that any attempt to bind future generations, by statute law, or by legal contrivances, to any creed whatever, or to restrain them in their free and unbiassed constructions of revealed truth, was a violation of the principles of Protestantism, and a restraint upon the civil and religious rights of the citizen. This was the avowed and the only avowed object of the pamphlet.

The reviewer then adds, "It must be the *society of pew-holders*, of which he (meaning me) speaks," and adds that Messrs. Walley & Tappan were pew holders. Now we ask, whether the reviewer did not mean that the public should understand, that Messrs. Tappan & Walley were truly, and in the common sense, *members of this Hanover-street Society*. and that, of course, my allegation was false? But is there not a more common, usual and popular meaning of the words *members of a Society*, viz.—worshippers?—Did the reviewer not know, what I meant, that Messrs. Walley & Tappan were at the time members of Mr. Wisner's Society, at the old South, members of his Church, and one of them a Deacon of that Church? Was not my remark then strictly correct, that I could not perceive what right Messrs. Walley & Tappan had to put such restraints on a "Society of which they were not members?" Not content with the full enjoyment of their own opinions in the Church, where they worshipped, they interfered by imposing, so far as they could do, on another and a new Church, conditions and restrictions, from which their own Church was *exempt*.—This is a third case, which the reviewer has selected to prove my disposition to wilful misrepresentation. Can *any* honest cause, more especially can the cause of God and Christianity, require such shameful subterfuges?

Again.—I had, in the most explicit terms, admitted, that a man or an association of men, might *found* a church, and impose upon its occupants whatever conditions, not repugnant to law they might see fit—but I contended, that Messrs. Walley & Tappan were not *the founders*, and that no valuable consideration ever passed from them to the proprietors of pews, for the surrender of their perfect rights over this edifice. Now how is this contradicted? The reviewer asserts that Messrs. Tappan & Walley purchased the estate and gave their bond and note for a *portion* of the purchase money, on which a credit was obtained, and the parties of the second part aided them in erecting the house. And what then? Does the reviewer wish to have it believed that they were the benefactors and founders of this Church, in the common sense of these expressions? Why not come out with the real facts? Was not the Church erected with the intent of selling the pews and reimbursing the advances; and have they not been so sold, and the money repaid, or secured to be repaid? Were they any thing more than a building committee, who always become responsible in the first instance?—But were they *founders*? As much so, as if a man had built the Massachusetts General Hospital, and had *generously* conveyed it to the Corporation, on condition, that they would reimburse him the whole amount of its cost with interest.—No—this would not make the parallel perfect—as if he had inserted a provision, that no practice in the surgical, nor any treatment in the medical art which had been discovered since the year 1690, should ever be adopted in that institution to *all future* generations. Should you call such a bigot, a *founder*.

Further.—I had stated, that I was informed there was a clause in the trust-deed, which provided, that if the trust should fail, the fee should rest in the pew holders; from which I inferred, that they had paid for the Church, and were equitably the owners of it. The fact seems not to be denied; but the inference is evaded by the following vapid and miserable piece of wit. "Suppose the venerable Hollis had made it one of his statutes, when he founded the Orthodox professorship of divinity in Harvard University, that if at any time the Professor on his foundation should become an Universalist, the property given by him should enure to the benefit of the Rector and wardens of King's Chapel in Boston, for the maintenance of a lecture in that Church for the defence of the Orthodox faith; would that prove that Mr. Hollis did not found the professorship?"

I reply—certainly not. But the cases are wholly dissimilar, and the writer knew it, though he may have hoped to impose on ignorant readers. A founder may limit even his funds to another public trust, in case of the failure of the first; or he may let them revert to his own heirs; but did any founder, in any age or any country, ever grant his lapsed funds to two or three hundred entire strangers, as these pew holders and their descendents are to Messrs. Tappan & Walley? Certainly not. I had a right to infer, therefore, that Messrs. Tappan & Walley had been fully paid by the pew holders, and that in justice the fee ought to rest, as they provided it should rest, in them. I did not believe, nor will any man believe, that Messrs. Tappan & Walley have given away 30,000 dollars to persons who may happen to be pew holders at the dissolution of that Church.

I hear, that the Orthodox preachers and writers have revived, even in their prayers and discourses, the old controversy about the Hollis Professor of Divinity, and have invoked the ghost of the venerable Hollis from his century's repose. I may send you a note upon that topic, Mr. Editor, for the amusement of our Orthodox friends, and which they are at liberty to circulate as widely as they please. It will shew the wonderful changes in theological opinions.

A. LAYMAN.

For the Christian Register.

RELIGIOUS FREEDOM.

An interesting debate took place during the late session of the General Court, which occupied the greater part of two days in the House of Representatives, nearly connected with the subject of religious freedom.

The occasion of it was a proposition to incorporate trustees of a ministerial fund in the town of Blanford for the "support of a pious Congregational *Trinitarian* minister." The question was on the word *Trinitarian* thus limiting the fund to the support of a clergyman holding that doctrine. It was contended in favor of the proposition, that the donor made it a condition on which alone the grant of money would be made, that such a corporation should be established, with this particular limitation,—that it was proper to encourage donations of money for the support of the ministry,—that people had a right to dispose of their property as they thought proper,—and that the legislature were bound to grant an act of incorporation where it was wanted for the more convenient management of funds,—that the doctrine of the Trinity was the doctrine of our fathers,—that there was nothing in it unfavorable to morals,—and that similar trusts had been established in the Commonwealth.

On the other hand, it was contended, that the Legislature were called on to grant a facility for the purpose of establishing a perpetual fund for the support of a particular *opinion;* that the doing so was altogether absurd and improper, and that the objection was the greater because it was a *religious opinion;* since, by the Constitution, all denominations of Christians are entitled to equal privileges; and, if the precedent were established, applications would be made to establish funds for the support of all the different opinions, held by the different religious sects which divide the community,—that religious excitement might produce a contest, which party should appropriate the most money in this way,—that it was an attempt to influence the opinions of posterity, inconsistent with the nature of our republican institutions, and unfavorable to the discovery of truth; that the parish for whose benefit this fund was intended, had a right to decide on the doctrines they would have preached to them; and that it was not good policy to hold out temptations to hypocrisy, which was the tendency of a fund so restricted,—that the Legislature were under no obligations to yield to applications of this nature; that although the right of *holding* property was secured to every individual by the Constitution, the right of *disposing* of it at death, was very *properly* left subject to the control of the Legislature, —that the creation of corporations to hold property in mort-main forever was very objectionable,—that it was doubtful whether it would be desirable to establish large funds for the support of religion free of expense to future generations; that such establishments tend to corruption and indifference in religion; at all events, if established, they should not be tied up to the support of one particular form of ever-changing opinion; there were but two instances of such trusts being secured by law, in Boxford, and Gloucester, of recent date, and incautiously adopted; that it was proper to settle the principle deliberately and definitely, in order to avoid the various applications which would follow a decision in favor of these trust funds.

The proposition was rejected by a majority of nearly or quite three fourths of the House, after a full discussion which took a wide range, but of which the foregoing sketch embraces the principal points—supported too by several professed anti-trinitarians. The advocates of the Trinitarian clause were Messrs. Dickinson, Calhoun, Hilliard, Washburn, Sedgwick, Shaw, Duncan, Baylies, Huntington and others; the opponents Messrs. Saltonstall, Savage, Mann, Appleton, Phillips, &c.

It is gratifying to see so decided an expression of public opinion, in favor of leaving posterity as free and unshackled as ourselves. So thoroughly is the mass of our community imbued with the genuine principles of civil and religious liberty, that we have little fear, but every attempt to fetter the mind with the chains of the dark ages will prove abortive when brought into the hall of Legislation.

For the Christian Register.

Mr. Editor,—

Every benevolent mind must regard with satisfaction the improved condition of the Poor, in many of our country towns and villages, arising from the recent plan of placing them together in a comfortable house, and employing them in the cultivation of the soil and in domestic avocations. In most instances these farms are located at a distance from places of worship; or if near them, many of the poor are unable to attend. It is to be hoped that more solicitude will be felt than has generally heretofore been shown, for the improvement of their morals and piety. So far as from particular inquiry has been ascertained, in few instances are they assembled more than once in a month for worship. When reflecting on this fact, which is greatly to be deplored, information was obtained by me of the course pursued in the town of Lancaster, in the county of Worcester. I learn that their respected minister performs a third service at the Alms-house one sabbath in each month, during the favorable season.

In an occasional sermon, when the poor were removed to a new building for their accommodation, in July last, he remarked on the too general want of liberality in providing means for their progress in Christian knowledge and piety. As a remedy for this deficiency, he recommended, that, on the intervening sabbaths, some person, suitably qualified, should lead the poor in a devotional exercise, and read a sermon to them. I am happy in being able to state, to the honor of those concerned, that a number of young men, in pursuance of this recommendation, expressed a willingness to aid in this laudable work. Since that time, there has been no sabbath in which worship has not been regularly attended at the Alms-house. Sixteen young men alternately perform the service. I am credibly informed, that the poor express their satisfaction in the services, and their gratitude for the concern which is thus shown for their welfare and spiritual wants.

The superintendant acknowledges himself to be aided by this measure in the accomplishment of his duties. This communication is made, in the hope that other towns who reflect honor on their civil and Christian character, by attention to the outward

necessities of their fellow-beings, will also recollect, that it is the express and benevolent design of the Founder of our religion, that his gospel should be preached to the poor.

For the Christian Register.

MR. EDITOR,—

Yesterday's Recorder publishes a dialogue between a Unitarian and a Trinitarian. The Trinitarian asks, "Do you and I worship the same God?" The Unitarian replies;—"We do not. A triune God is not the object of my worship. The Father, and the Father only, is the God I worship. The Son I *regard* as a mere dependant or creature, and *so I do the Holy Ghost.*" Do inform me to what class of Unitarians this friend of the Recorder belongs? He must be some new convert to most of our articles of belief, without having shaken off all his old creed. But seriously, does the Recorder believe that Unitarians hold that the Holy Spirit is a dependant or creature?—not to notice the miserable artifice evinced in using the word "*mere*" dependant or creature. The assertion is repeatedly put into his Unitarian's mouth; but it is an assertion no Unitarian, I believe, would make for himself. It is well known, and I doubt not the writer of this dialogue well knew, that we make no distinction between the Holy Spirit and God, but that we believe them to be one and the same—not two and the same. Such shameless misstatements of notorious facts, taken in connexion with orthodox pretensions to a superior sanctity, and orthodox arguments for the truth of their idolatrous creed, drawn from their superior excellencies of character, and the better evidences they give of being influenced by the spirit of our holy religion,—make one sick at heart. Only keep that mis-statement in your mind while you read the following concluding remarks of the Trinitarian, which are evidently meant to consign his Unitarian collocutor to hell for his deficiences of faith, and I think you will be sickened too. No Pope in the midst of wantonness, and in the daily habit of transgressing the simplest dictates of the religion he disgraced, ever lorded it more thoroughly, or made more unblushing pretensions to infallibility.

"*Trinitarian.* It is written—What shall it profit a man if he gain the whole world, and lose his own soul?

"What fellowship hath righteousness with unrighteousness? What concord hath Christ with Belial? What part hath he that believeth with an Infidel? Wherefore, come out from among them, and be ye separate. A man that is a heretic, after the first and second admonition, reject.

"Whatsoever is not of faith is sin. Without faith it is impossible to please God. He who believes shall be saved. He who believes not, shall be damned.

"A cordial belief of revealed truth has, by divine appointment, a sanctifying influence. With the heart man believeth unto righteousness. To know the truth as it is in Jesus Christ, to understand it with the heart, to believe it with the heart, and obey it with the heart, is to be a true disciple of Christ, and an heir of his promises.

"The truths which are revealed and taught in the gospel of God are the doctrines of Christ. He who believes not the doctrines of Christ believes not him. And *he who believes not the Son shall not see life, but the wrath of God abideth on him.*"

LITERARY.

ENGLISH PUBLICATIONS.

The following publications are announced as in the press in England.

"The Life and Opinions of John de Wycliffe, D. D.; illustrated principally from his unpublished Manuscripts; with a preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe to the commencement of the Fourteenth Century. By Robert Vaughan. With a Portrait, by E. H. Finden, from the original Picture, by Sir Antonio More, now an Heirloom to the Rectory of Wycliffe, Richmondshire.

*** This work has been composed after a careful examination of the numerous Wycliffe MSS. in the libraries of Oxford and Cambridge, in the British Museum, Lambeth Palace, and Trinity College, Dublin. It is designed to present a complete View of the Life and Times of our Patriarch Reformer, and will include analytical Notices of nearly the whole of his writings.

Elements of Mental and Moral Science. By George Payne, M. A. This work will state the opinions of our most distinguished philosophers, in reference to the subjects on which it treats; and exhibit the connexion which subsists between sound philosophy and revealed truth.

An Essay on the Application of Mathematical Analysis to the Theories of Electricity and Magnetism. This Essay will commence with an exposition of the general principles common to both theories; which will be followed by particular applications of them to many cases not hitherto submitted to calculation.

A practical and pathological Inquiry into the Sources and Effects of Derangements of the Digestive Organs; embracing some affections of the mind, as well as diseases of the body. By William Cooke, Member of the Royal College of Surgeons, Secretary to the Hunterian Society Editor of 'Morgagni,' &c.

In lists of works recently published in England we notice the following.

Fine Arts. Pugin & Le Keux's engraved Specimens of the Architectural Antiquities of Normandy; consisting of 80 Engravings, illustrating various examples of the Christian Architecture of that Province. Medium 4to

Picturesque Views of the English Cities, from Drawings by G. F. Robson. In 1 vol. medium. 4to.

Illustrations of the Public Buildings of London, with historical and descriptive Accounts of each Edifice represented.

Biography. Memoirs of the Life of the Right Hon. George Canning. 2 vols. sm 8vo.

Memoirs of the Life, Writings, and Character, Literary, Professional and Religious, of the late John Mason Good. M. D. F. R. S. &c. &c. with numerous illustrative selections from his unpublished Papers. By Olinthus Gregory, LL. D.

Medicine. Observations on the Mortality and Physical Management of Children. By John Robertson, Member of the Royal College of Surgeons, Edinburgh, &c. 12mo.

Theology. The Rev. John Morison's Exposition of the Book of Psalms: Part I. 8vo.

The Process of Historical Proof explained and exemplified; to which are subjoined Observations on the peculiar Points of the Christian Evidence. By Isaac Taylor, jr. Author of "Elements of Thought," and "Transmission of Ancient Books." 8vo.

AMERICAN PUBLICATIONS.

The following works are just published.

The theological writings of RAMMOHUN ROY, the celebrated Hindoo Brahmin, consisting of his three "Appeals to the Christian Public, in defence of the Precepts of Jesus." Boston, Christian Register Office, 8vo pp. 621.

Johnson's English Dictionary, as improved by Todd, and abridged by Chalmers; with Walker's Pronouncing Dictionary, combined: to which is added, Walker's Key to the Classical Pronounciation of Greek, Latin and Scripture Proper Names. Boston, Charles Ewer and T. Harrington Carter. 1828.

This work is the result of indefatigable pains, and will deservedly supersede the use of all other manuals yet published in this country.

NATIONAL LEGISLATURE.

SENATE.

On Monday the 10th and Tuesday the principal discussions related to the military, and to appropriations for the Revolutionary Officers. The latter subject was brought up again on Wednesday. The motion for appropriating $300,000 was negatived—yeas 19, nays 26. The bill was ordered to lie on the table.

The Mississippi Land Claims bill passed to be engrossed on Thursday. The subject of the Lead Mines in Illinois was discussed, but no decisive question was taken.

On Friday the bill making appropriations for the support of the Military establishment was discussed, and at a late hour was read a third time and passed.

HOUSE.

On Monday the 10th and Tuesday the Tariff bill was called up, in Committee of the whole. A motion to change the hour of meeting from 11 to 12 o'clock was discussed and prevailed.

On Wednesday the Committee on Ways and Means reported on the state of the public finances.

Mr. Randolph submitted the following resolution.

Resolved, that the committee on the District of Columbia be instructed to inquire into the police established and enforced in the counties of Washington and Alexandria, in regard to slaves, and other negroes and mulattoes; and to report what measures, if any, are necessary to enforce discipline among them.

Mr. Randolph addressed the House in a speech of an hour's length in support of the resolution.

The House in Committee resumed the consideration of the Tariff bill. Mr. Davis of Mass. opposed the bill. The Committee rose, and the subject of a distribution of the Public Records was considered. During this debate, we are told, that there occurred, between Mr. Randolph and Mr. Wright of Ohio, "one of the most vituperous and personal altercations which is remembered to have been reported in Legislative proceedings."

On Thursday several resolutions were submitted and Mr. Davis concluded his remarks. Mr. Martindale spoke in opposition to the bill.

The principal discussion in the House, on Friday the 14th was on the subject of a resolution relative to an examination of the Land Officers for the three past years.

SUMMARY.

Greek Meeting. The following account of the Greek Meeting held in this city on Wednesday, was published in the Boston Gazette of Tuesday.

A public meeting for the relief of the Greeks having been called at the Pantheon Hall, so large a number of ladies assembled that it was found necessary to open a meeting-house. The church in Hollis-street was offered, and was soon filled, principally by ladies. The assembly being called to order by Rev. Mr. Pierpont, Rev. Mr. Wisner was chosen Chairman, and Rev. Mr. Gannett Secretary. Prayer was offered by Rev. Mr. Gannett. The address delivered by Dr. Howe at New-York was read by Rev. Mr. Pierpont.—The meeting was addressed by Rev. Dr. Jenks, Rev. Mr. Potter, Rev. Mr. Knowles, Rev. Dr. Beecher, and Rev. Mr. Maffit. The following resolutions were then read by the chairman and unanimously adopted, viz:

Resolved, That a Committee of Superintendence be appointed, consisting of nine ladies, whose duty it shall be to purchase articles to be made into clothing for the suffering Greeks, to superintend the distribution of these articles among such ladies as are disposed to convert them into garments, and to deliver over the clothing thus procured, to the Greek Committee of this city; and that this Committee choose their own presiding officer, Secretary and Treasurer.

Resolved, That a Committee be chosen of two ladies from each ward, who shall solicit donations in their respective wards, and assist the Committee of Superintendence in the preparation and distribution of work.

Resolved, That the two Committees have power to make such additions to their number as they may find expedient.

Resolved, That the following persons be authorized to receive deposits of goods, ready-made garments, or money, to be held to the order of the Committee of Superintendence:

Mrs. Jos. N. Howe, No. 75, Pleasant-street.
Mrs. C. Codman, Rowe Place.
Mrs. Wm. Thurston, Bowdoin Place.
Mrs. Robt. Fennelly, Salem-street.

Boston Public Schools. At a meeting of the Common Council on Monday evening, the following report was made.

The Committee to whom was referred the Report of the School Committee, recommending the adoption of the Monitorial System of Instruction in two of the public Grammar and Writing Schools, and requesting an appropriation of $2400 for the objects therein stated—duly impressed with the importance of the subject confided to their consideration, deem no apology necessary for the time they have taken in making their Report.

In 1789, a system was adopted in our public Schools, which has been continued to the present time, with little alteration during the whole of this period. These Schools have been under the charge of a Board chosen immediately by the people, for this special purpose, in addition to which they have claimed and received, great attention from the highest Board of Municipal Officers;—under this system, and with these attentions on the part of the Municipal Authorities, these Schools have become the pride and ornament of our City.

Such results having been the fruits of the present system, your Committee are of opinion that any very material change should be cautiously weighed, and maturely considered, before its adoption.

Your Committee have abundant reason to be satisfied, that the School Committee have bestowed great labor and attention on the proposed change of system in the public Schools—and they are also well aware, that the proposed system has been adopted in all the principal Cities of the Untied States, and that the success attending the same, has been highly satisfactory. In considering the subject presented by the School Committee to the City Council, they have taken the liberty of examining the Report at length, and although they may be considered as having trespassed on the authority and duty of that Board of the City Government, to whose charge the public Schools are now immediately confided, yet they claim indulgence to express their opinion, that it will not be expedient to remove the Scholars of the fourth class, from the Grammar and Writing, to the Primary Schools; in their opinion such a movement would not be cheerfully acquiesced in, either by the pupils or their parents; nor can they discover the necessity of its being done. With reference to any diminution of expense, they are of opinion that it would be a wise regulation to be adopted, if the Scholars in the Primary Schools should be continued there, until they are eight years old.

They therefore recommend the adoption of the following resolves.

By order of the Committee.
ELIPH. WILLIAMS, *Chairman.*

Resolved, That in the opinion of the City Council, it is for the interest of the City, that the Mutual or Monitorial system of instruction, should be introduced into two of the public Grammar and Writing Schools.

Resolved, That twenty-five hundred dollars be, and the same is hereby appropriated, for the purpose of fitting the Boylston and Bowdoin School Houses in both rooms of the Grammar and Writing departments, in the most approved manner, suitable for the instructing scholars on the Mutual or Monitorial System.

From the tenth annual report of the first school district of Pennsylvania, it appears there are 3903 pupils educated, of which 1978 are white boys, 1557 white girls, 163 colored boys and 105 colored girls. These children are instructed on the Lancasterian plan, and there are beside 700 instructed in the country parts of the district, which includes Philadelphia, the Northern Liberties, Kensington, Southwark, Moyamensing and Spring Garden. Since the establishment of that system in 1814, 24,574 have passed through the schools of mutual instruction, and 2,640 through the common schools.

Resources of Baltimore. The Baltimore American states, that the city of Baltimore enjoys a greater extent of available water power than any in the Union; that the enterprising inhabitants are availing themselves of the advantages thus furnished, and are rapidly extending their manufacturing establishments. The character of the cotton fabrics manufactured there, is said to be already well-established, and large importations of their goods find a ready market in South America.

Virginia. The Legislature of Virginia adjourned on the 1st instant, after a session of three calender months, having passed 150 acts.

By an act of the legislature at the last session, it was provided that a term of the Supreme Court shall be held at New Bedford, in the county of Bristol, in November of each year, and also that the June and December terms of the Court of Common Pleas shall be held hereafter at New Bedford, instead of Taunton. The other terms of these courts will be held, as heretofore, at Taunton.

Earthquake. Three shocks of an earthquake were felt in the cities of Baltimore and Washington and their vicinity, about 11 o'clock on the night of the 9th inst. They were not violent enough to occasion any alarm; but caused furniture to rattle and glasses to jingle. [The Georgetown Columbian, states, that a lady in Washington city was thrown from her bed by the violence of the shock.]

A fire was raging in Providence on the morning of Thursday, which threatened to do considerable damage. The result was not known when our paper went to press.

J. G. Eichhorn. The Monthly Repository of February has the following paragraph respecting this celebrated scholar.

1827. June 20, the University of Gottingen lost one of its oldest and most celebrated Professors, JOHANN GOTTFRIED EICHHORN, Knight of the Guelphic Order, &c. He was in his 75th year, and had been a Professor for thirty-nine years. His important labors, not only with regard to the Holy Scriptures, but in every department of historical and literary inquiry, require no eulogium from us, but we shall probably take an early opportunity of giving some account of his various works.

From Europe. Paris papers of Feb. 20th have been received. The following summary of events relating to Greece, and the Ottoman Government, is from the Daily Advertiser.

Letters had been received from Constantinople to Jan. 11. It was reported at Constantinople that the Count Capo d'Istria had arrived in the Morea, and had been proclaimed chief of the Greek government, and that a new allied squadron, including some vessels of the Netherlands, had entered the Archipelago, and was advancing towards the Dardanelles. This news had forced the Porte from his attitude of calmness, to measures of an opposite character. He had given orders for closing the Bosphorus. Several vessels of war had been sent to reinforce those which were at anchor in the channel.

The new manifesto of the Porte was received at Paris. The *Journal des Debats* not being able to publish the whole in the paper of the 20th, gives the following extract:

"As it is evident that the pretence of liberty in favor of the Greeks tends to nothing less (Heaven preserve us!) than to make all the countries of Europe and Asia, when the Greeks are mixed with the Mussulmans, fall into the hands of the infidels, to put the Rajahs insensibly in the place of the Ottomans, and the Ottomans in the place of the Rajahs; to convert perhaps our mosques into churches, and to make bells resound from them, and in a word easily and promptly to annihilate Islamism; neither law nor reason nor policy permit the acceptance of such propositions."

The proclamation enjoins upon all the public agents and functionaries a general armament.—Preparations were making for a vigorous resistance. A hundred thousand Kurds were said to be already on their march, and would arrive in Europe by the end of March.

Another letter from Constantinople states that the Grand Seignior caused to be arrested several Sciote Greeks, among whom was the rich Realli, charged with having communications with the Insurgents, and had caused them to be cast into the Bostandji Baschi. The richest Greek merchants were alarmed and fled, among whom was Danesi, banker of the Russian embassy, who has already been once exiled to Asia. An order was issued for all subjects of France, England and Russia to depart for the Archipelago. The government will tolerate them no longer. Some only of the most respectable remain under the immediate protection of the Porte, to liquidate the affairs of all, but beyond this no exception is admitted,—no foreign protection is admitted.

A letter from Odessa, dated Jan. 27, gives information from Constantinople to the 14th. It was reported that Realli, who had been imprisoned, had been strangled, after two days of torture. It was inferred from this, he being a native of Scio, that the castle of Scio had fallen into the hands of the Greeks.

A letter from Smyrna, of Jan. 4, states that the city was much agitated, in consequence of information from Constantinople, and that the most considerable merchants had embarked, and had put their property in a place of safety. The principal editor of the Oriental Spectator, Mr. Blanque, had been arrested by order of the French consul, and with his presses put on board of the Pomona, to be transported to Toulon, for having inserted in the 300th number of that journal a very offensive article against the French government. The banishment of Mr. Blanque is much regretted, as he was a man much esteemed, and as his trust of President of French commerce caused him to be much respected by the local authorities. The second editor had fled.

A Liverpool paper of Feb. 21, states with considerable confidence, on the authority of a letter from London, Feb. 19th, that the health of the King was in a very precarious state.

Letters from Mexico communicate the following authentic intelligence of the occurrence and state of affairs in *Central America*, at the last dates.

"The government troops under the command of CERDA, defeated the rebel troops under *Ordonez*, in Leon, and took possession of the city.—Ordonoz, fled by way of the Pacific, and arrived at St. Salvador. Subsequently, a severe action took place between the government army under General CASCARA, and the insurgents of St. Salvador, in St. Ana. After this event, the commander of the insurgents demanded a suspension of hostilities, and surrendered his sword to General Cascara, who humanely agreed to an armistice. On the following day, the Salvadoreans received a reinforcement, broke the armistice, and recommenced hostilities, by assassinating the people of St. Ana, without sparing the women or children. Cascara thereupon retired with his army, by order of the government, to avoid a surprise. He had, however, been reinforced, and was able to operate with success.

MARRIAGES.

In this city, on Sunday evening last, by the Rev. Dr. Lowell, Mr. Samuel Darling to Miss Eliza Miles.

On Thursday evening, by the Rev. Mr. Ripley, Mr. Henry B. Townsend to Miss Francis V. Clark.

In Cambridge, Mr. Wm. Torrey to Miss Ellen Augusta Goodnow.

In Haverhill, Mr. Lemuel Leonard to Miss Mary Clark.

In Atkinson, N. H. Mr. Charles E. P. Betton to Miss Elizabeth Ellis Prescott, daughter of Wm. P. Esq.

In Kennebunk, Mr. Isaac Furbish to Miss Cynthia W. Kimball.

In Weston, on the 6th inst. by the Rev. Mr. Field, Mr. John Avery, of Waltham, to Miss Sarah Derby, daughter of Gen. T. G. Derby, of Weston.

In England, Thomas Legh, Esq. M. P. to Miss Turner, only daughter of Wm Turner, Esq. of Shrigley Park, Cheshire. [This is the lady whose abduction by Wakefield made so much noise a few months since.]

DEATHS.

In this city, William, son of William G. and Mary Parker, aged 6 months; Mrs. Hannah, wife of Mr. Thomas Holden, 44; Mr. Barney Cook, 23; Mr. Henry B. Cutis, 52; Charles Bright, 6 years, child of Thomas L. Hutchinson.

On the 11th inst. Mrs. Louisa L. Sewall, wife of Mr. Benjamin Sewall, aged 28.; On Tuesday, Mr. Alpheus Allen, aged 36.; On Wednesday, at the General Hospital, Mrs. Margarret Rowe, aged 42.

In this city, Mrs. Rebecca, wife of the Hon. Jonathan Philips, and daughter of the late Samuel Salisbury, Esq.

At Fort Constitution, Mrs Martha L. Ansart, 29, wife of Capt. Felix A. of the U. S. Army.

In Dorchester, Mr. Nathan Baker, 50.

In Waltham, Mrs. Lucinda Jackson, 44.

In Gloucester, Miss Lydia L. Davis, 20.

In Lexington, Mr. Elijah Lawrence, aged 40.

In Harvard, Mr. Benjamin Atherton, aged 22 years, son of the late Benjamin Atherton of Bolton.

In Springfield, on Sunday night, Mrs. Elizabeth, wife of Dr. Charles Chapin, and daughter of Nathan Bridge, Esq. of Charlestown, agdd 21.

In West Bridgewater, on Thursday last, Mr. Caleb Copeland, 63.

In Reading, Mrs. Matilda Wakeman, wife of Mr. Hezekiah Wakeman, 45.

In Buckfield, Rev. Samuel Hutchinson, after a long and painful illness.

In Portland, Mrs Sarah Evans, wife of Mr. Estwick Evans, 44.

In Gorham, Me. Mr. David Harding, a native of Wellfleet, Cape Cod.

In Kittery, Miss Mary Remick, 26.

In Calais, Mrs. Rowena B. wife of Dr. Thomas P. Bourne, formerly of Kennebunk.

In Keene, N. H. Mr. Zechariah Tufts, a revolutionary pensioner, 70.

In New-Hartford, Mr. Samuel Ward, 62.

In South Berwick, Andrew Emery, Esq. 45.

In Augusta, Capt. Stephen Tobey, 81.

In Savannah, Geo. much lamented, Mr. Augustus Wingate, 1st officer of the ship Delta.

At Copenhagen, on the 22d Jan. at the residence of Henry Wheaton, Esq. American Charge de Affaires, Mr. Edward Wheaton, of Providence, R. I.

The Margravine of Anspach died at Naples, on the 19th of January, in her eighty-ninth year.

NEW TRACTS.

TRACT No. 16 of the *American Unitarian Association* "On some Corruptions of Scripture," is this day published, at the Depository, 72 Washington-street.

Tract No. 17, "On Tests of True Religion," will be published next week.

March 7. BOWLES & DEARBORN.

☞ Tract No. 17 is this day published.

March 12.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

THE ADAMS FEMALE ACADEMY.

THIS Institution, situated in Derry, N. H., will hereafter be open for the reception of young Ladies during the whole year, under the instruction of Mr. CHARLES C. P. GALE, who will be aided by Miss LUCRETIA MORSE.

The Trustees have long been desirous of continuing this School longer than through the summer months, and they are happy to state that arrangements have been made to effect this important object.

The year will be divided into three terms, of thirteen weeks each; the first to commence on the last Wednesday in April. At the close of the first and second terms, will be vacations of two weeks each.

Three years will be necessary to complete the regular course of studies, but pupils may be admitted for a shorter period, or to advanced standing, on passing a satisfactory examination.

The regular course will comprise the following studies:—Reading, Writing, English Composition, Epistolary Writing, Ancient and Modern Geography, General History, Rhetoric, Grammar, Mental and Written Arithmetic, Algebra, Elements of Geometry, Chemistry, Natural Philosophy, History of the United States of America, Histories of Greece and Rome, Evidences of Christianity, the Bible with Maps, Natural Theology, Intellectual Philosophy, Astronomy and Logic.

During the course, familiar lectures will be given in Chemistry, Natural Philosophy, and Astronomy.

Great attention will be paid to the health and comfort of the Scholars, and particular regard will be had to their moral and religious improvement.

There will be two public examinations each year. The first will be on the last Tuesday in July, and the second on the second Tuesday in Nov. Testimonials will be given to those who complete the course prescribed.

The French and Latin Languages will be taught in the Seminary.

Books and Stationary can be procured near the Academy, at Boston prices.

Tuition: Six dollars a term, to be paid at entrance.

Board may be had in respectable families, from $1 50 to $1 75 per week. JAMES THOM,
For the Executive Committee.

March 22. 3t

SCHOOL-ROOMS WANTED.

WANTED, a Suite of Rooms for a Female School, in the neighborhood of Summer-street, or Park-street Meeting-house. They must be in a genteel and retired situation, and easily approached by a carriage. Inquire at this Office. March 22.

NOTICE.

THE Copartnership heretofore existing between the Subscribers, under the Firm of LYMAN TIFFANY & Co. is by mutual consent this day dissolved.

The concerns of the late Company will be adjusted by REED, BROTHERS & Co. their successors, who are duly authorized to settle the same. All persons having demands against the Firm, are requested to present them for settlement.

LYMAN TIFFANY,
SETH REED,
LYMAN REED.

March 15, 1828.

COPARTNERSHIP NOTICE.

THE Subscribers have formed a connexion in business under the Firm of
REED, BROTHERS & CO.
and will continue the Commission Business for the sale of *American Goods, Wool and Cotton*, at the Store formerly occupied by the late Firm of LYMAN TIFFANY, & Co. *No. 3, Liberty Square.*

HEZEKIAH HOWE,
SETH REED,
LYMAN REED,
LUCIUS REED.

March 15, 1828.

R. B. & Co. have leave to refer to

Hon. Israel Thorndike,
Lyman Tiffany, Esq.
Messrs. A. & A. Lawrence & Co. } *Boston.*
" Whitwell, Bond & Co. }
" Benj. & Chas. Dyer & Co. } *Providence,*
" Jenkins & Mann, } *R. I.*
" Samuel Slater, Esq. *Pawtucket, R. I.*
" Spofford, Tileston & Co. } *New-York.*
" B. Tiffany & Co. }
" J. & M. Brown, & M. D. Lewis, *Philadelphia,*
" Tiffany, Wyman & Co. *Baltimore.*
" J. Leland & Brothers, *Charleston, S. C.*

FRESH QUILLS, &c.

100 THOUSAND Quills, comprising the various qualities, just received from the manufacturers.

40 Gross Ink Bottles.
100 do. Ink Stands.
50 doz. Tooth Brushes.
50 " Shaving do.

Also a fine lot of *Ivory Pocket and Fine Combs*; Ivory Folders; Rogers Fine Cutlery; Real old Winsor Soap, &c. &c. at wholesale or retail, at very low prices, at 96 & 98 State-st. Sign of the Large Leger, by JOHN MARSH. Feb. 23. tf.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 1st of April, a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, convenient Out-buildings, and an excellent Well of Water, Rain Water, &c.

☞ Inquire at this Office. March 15.

TO PRINTERS.

THE establishment of the OLD-HAMPSHIRE POST is offered for sale. The Office consists of an Imperial Wells' Lever Press, large fonts of Double Pica, Pica, Long Primer and Brevier, with a suitable proportion of Job and Ornamental type.—The paper has at present about seven hundred subscribers, and a fair proportion of advertising patronage and Job work. Northampton is one of the most populous towns in the valley of the Connecticut, with prospects, arising from the plans of internal improvement now in progress or contemplation in the vicinity, of indefinite increase in population and business. There is another paper published in the town, which has a subscription list of nearly two thousand. A printer or editor, with a small capital, would find this an advantageous location for a well conducted paper, devoted to politics and general intelligence.

The establishment will be sold on liberal terms, and tranfer made by the first of May.

Northampton, March 4, 1828.

NEW TESTAMENT.

JUST published and for sale by HILLIARD, GRAY & CO. No. 134 Washington street, a new and handsome octavo edition of the New Testament. This edition differs from the common editions, by being printed in continued text without the interruption of verses or chapters, and in adopting the punctuation of Knapp's Greek Testament. It has neither note or comment, neither the omission or alteration of a single word from the received text, and has a sanction for its publication, in the subscription of most of the gentlemen of the Clergy of almost every denomination in the city. February 9, ep4ws.

POETRY.

[From the Keepsake.]

TO A FIRST-BORN CHILD.

My child! How strange that name appears
To lips unus'd as mine!
How thrilling to my listening ears
Those infant cries of thine!
How many a thought mysterious burns
Within my heart and brain,
As still my frequent glance returns
To gaze on thee again!

And as I gaze on thee, the past,
Present, and future, twine
A tie that binds me still more fast,
At every look of thine.
The past—thy mother's fondness bade
Be hallow'd time to me;
The present—can it be but glad
While blest with her and thee?

The future—wraps its dusky veil
O'er what I fain would know:
How, o'er the sea of life, the gale
Thy fragile bark shall blow.
Forward I look with hope awhile,
Then sadden into fear.
Perhaps thy life may be a smile,
Perhaps, perhaps a tear.

My child! with love's best treasures fraught,
My first-born and my pride;
To whom I turn in every thought,
With every hope allied:
Sweet be thy slumbers, soft and deep,
While life no sorrow feels!
A mother lulls thine eyes to sleep;
A father's blessing seals.

[From the Monthly Repository.]

THE MOTHER.

Mother! revere God's image in thy child:
No earthly gift thy parent arms enfold;
No mortal tongue, as yet, the worth has told
Of *that* which in thy bosom, meek and mild,
Rests its weak head. Oh! not by sense beguil'd
Gaze on that form of perishable mould.
Tho' first by thee it liv'd, on thee it smil'd,
Yet not for thee existence must it hold.
For God's it is, not thine. Thou art but one
To whom that happy destiny is given
To see an everlasting life begun,
To watch the dawnings of the future heaven,
And to be such in purity and love,
As best may fit it for the realms above. E.

A DREAM OF HEAVEN.

Lo, the seal of Death is breaking,
Those who slept its sleep are waking,—
Eden opes her portals fair!
Hark, the harps of God are ringing,
Hark, the seraphs' hymn is singing,
And the living rills are flinging
Music on immortal air!

There, no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
To profane one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing
In the bowers of paradise;—
Where the founts of life are flowing,
Flowers unknown to time are blowing,
Mid superber verdure glowing
Than is sunn'd by mortal skies.

There the groves of God, that never
Fade or fall, are green forever,
Mirror'd in the radiant tide;
There, along the sacred waters
Unprofan'd by tears or slaughters,
Wander earth's immortal daughters,
Each a pure Immortal's bride.

There no sigh of memory swelleth,
There no tear of misery welleth,
Hearts will bleed or break no more:
Past is all the cold world's scorning,
Gone the night, and broke the morning,
With seraphic day adorning
Life's glad waves and golden shore.

Oh, on that bright shore to wander,
Trace those radiant waves' meander,
All we lov'd and lost to see,—
Is this hope, so pure, so splendid,
Vainly with our being blended?
No! with Time ye are not ended,
Visions of Eternity! —*M. Repository.*

MISCELLANY.

THE LAST HOURS OF WASHINGTON.

[*From the Custis Recollections.*]

Twenty-eight years have passed away, since an interesting group were assembled in the death room, and witnessed the last hours of Washington. So keen and unsparing hath been the scythe of time, that of all those who watched over the patriarch's couch on the 13th and 14th of December, 1799, but a single personage survives.

On the morning of the 13th, the General was engaged in making some improvements in front of Mount Vernon. As was usual with him, he carried his own compass, noted his observations, and marked out the ground.—The day became rainy, with sleet, and the improver remained so long exposed to the inclemency of the weather, as to be considerably wetted before his return to the house.—About 1 o'clock he was seized with chillness and nauseau, but having changed his clothes, he sat down to his inn-door work—there being no moment of his time for which he had not provided an appropriate employment.

At night, on joining his family circle, the General complained of slight indisposition, and, after a single cup of tea, repaired to his library, where he remained writing, until between 11 and 12 o'clock. Mrs. Washington retired about the usual family hour, but, becoming alarmed at not hearing the accustomed sound of the library door as it closed for the night, and gave signal for rest in the well-regulated mansion, she arose again, and continued sitting up, in much anxiety and suspense. At length the well-known step was heard on the stair, and upon the General's entering his chamber, the lady kindly chided him for remaining up so late, knowing himself to be unwell. To which Washington made this memorable reply: "I came as soon as my business was accomplished. You well know, that, *through a long life, it has been my unvaried rule never to put off till the morrow the duties which should be performed to-day.*"

Having first covered up the fire with care, the man of mighty labors at last sought repose; but it came not, as it had been wont to do, to comfort and restore, after the many and earnest occupations of the well-spent day. The night was passed in feverish restlessness and pain. Tired nature's sweet restorer, balmy sleep, was destined no more to visit his couch; yet the manly sufferer uttered no complaint, would permit no one to be disturbed in their rest on his account, and it was only at day-break he would consent that the overseer might be called in, and bleeding resorted to. A vein was opened, but without affording relief. Couriers were despatched to summon Dr. Clark, the family physician, and Drs. Dick and Brown, as consulting physicians, all of whom came with speed. The proper remedies were administered, but without producing their healing effects; while the patient, yielding to the anxious looks of all around him, waived his usual objection to medicines, and took those which were prescribed, without hesitation or remark. The medical gentlemen spared not their skill, and all the resources of their art were exhausted in unwearied endeavors to preserve this noblest work of nature.

Night approached—the last night of Washington—the weather became severely cold, while the group gathered nearer to the couch of the sufferer, watching, with intense anxiety, for the slightest dawning of hope.—He spake but little. To the respectful and affectionate inquiries of an old family servant, as she smoothed down his pillow, how he felt himself, he answered, "I am very ill." To Dr. Craik, his earliest companion in arms, longest-tried and bosom friend, he observed: "I am dying, Sir—but am not afraid to die." To Mrs. Washington, he said—"Go to my secritoir, and in the private drawer you will find two papers—bring them to me." They were brought. He continued: "These are my wills—preserve this one, and burn the other." Which was immediately done.—Calling to Col. Lear, he directed; "Let my corpse be kept for the usual period of three days."

Here we would beg leave to remind our readers, that in a former part of this work, we have said that Washington was old-fashioned in much of his habits and manners, and in some of his opinions; nor was he the less to be admired on those accounts. The custom of keeping the dead for the scriptural period of three days, is derived from remote antiquity, and arose, not from fear of premature interment, as in more modern time, but from motives of veneration toward the deceased; for the latter enabling the relatives and friends to assemble from a distance to perform the funeral rites; for the pious watchings of the corpse; and for the many sad, yet endearing ceremonies with which we delight to pay our last duties to the remains of those we have loved.

The patient bore his acute sufferings with manly fortitude, and perfect resignation to the Divine will; while, as the night advanced, it became evident that he was sinking; and he seemed fully aware that his "hour was nigh." He inquired the time, and it was answered, a few moments to twelve.—He spake no more, the hand of death was upon him, and he was conscious that his "hour was come." With surprising self-possession he prepared to die. Composing his form at length, and folding his hands upon his bosom—without a sigh—without a groan—the Father of his Country expired, gently as though an infant died. Nor pang or struggle told when the noble spirit took its noiseless flight; while, so tranquil appeared the manly features in the repose of death, that some moments had passed ere those around could believe that the Patriarch was no more.

It may be asked, and, why was the ministry of religion wanting to shed its peaceful and benign lustre upon the last hours of Washington? Why was he, to whom the observance of sacred things were ever primary duties, through life, without their consolations in his last moments? We answer, circumstances did not permit. It was but for a little while that the disease assumed so threatening a character as to forbid the encouragement of hope; yet, to stay that summons which none may refuse, to give still further length of days to him whose "time-honored life" was so dear to mankind, prayer was not wanting to the Throne of Grace Close to the couch of the sufferer, resting her head upon that ancient book, with which she had been wont to hold pious communion, a portion of every day, for more than half a century, was the venerable consort, absorbed in silent prayer, and from which she only arose when the morning group prepared to bear her from the chamber of the dead. Such were the last hours of Washington.

National Intelligencer.

NAPOLEON'S RULING PASSION.

Extract from Haven's Remains.

Napoleon was always a solitary and a selfish being. At school, in the army, on the throne, he had no companions, no friends.—He made small account of good wishes or kind feelings. He required obedience; he cared little for affection. He was like one of those masses of ice, that are sometimes loosened in the polar seas, and float down to milder climates,—beautiful and grand at a distance, as they reflect the play of the sunbeams—but, on their near approach, cold, and dreary, and desolate; chilling the very air with their snows, and crushing all before them with their resistless weight.

One effect of this cold selfishness was apparent in his military career. Except Frederic of Prussia, a name that should never be pronounced without the malediction of the human race, no commander in modern times has been so prodigal of human life.—In all his campaigns blood flowed like water. At the battle of Lodi, he ordered his army to pass a bridge that was incessantly raked by grape-shot from thirty pieces of cannon.—Twice all who entered upon the bridge were swept away; and the third time, Berthier, Massena, and Lannes succeeded in passing it over the dead bodies of three thousand of their companions. At the bridge of Arcole, a month or two afterwards, there was nearly an equal slaughter.

AN ENGLISHMAN'S DESCRIPTION OF NEW-ENGLAND FARMERS.

The whole country (New-England, United States) are going mad about manufactures, and water powers, and water privileges. New-England, however, does seem to be admirably fitted for a manufacturing, and not for an agricultural nation. There is not much improvement in husbandry here, though the people have a strange look of property and comfort; and all the rocks, and rivers, and woods, of New-England, are swarming with healthy and happy children. How they are fed, God only knows; for not a thousandth part of the soil is properly cultivated, and it is a very difficult thing for a farmer to sell enough from what is made on his farm, or in his dairy or poultry yard, to pay his yearly taxes, which are little or nothing. And yet one never saw, or heard of, so happy a people. They are crowded with children—well educated, well clothed, healthy children—with enough to eat and drink; with a horse or two for every farm, a few cows, a few sheep, a few pigs, plenty of poultry, and two or three yoke of fine cattle; and so happy are they, and so far from feeling poor, that, in nine families out of ten, they would think no more of adopting a stray child that might come in their way, than most people would of giving it a dinner. Wages on a farm are one dollar (4s. 6d.) a day, or 12 dollars a month the whole year round (2*l.* 14s.) or 120 dollars per year (32*l.* 8s.) In all these cases the laborer is found. In the haying season he may earn one dollar and fifty cents, or 6s. 9d. a day.—*Notes of a Tour through New-England in* 1827.

[From the National Intelligencer.]

THE LIVERWORT.

TO THE EDITORS.

Gentlemen—You have frequently served the cause of suffering humanity, by giving circulation to important discoveries, made in the healing art. I beg your indulgence to state, for the good of the public, that, since the winter of 1824–5, I have had three violent attacks of an inflammation of the liver, each subsequent attack worse than the former; that I have thrice undergone salivation, to the manifest injury of my constitution;—that soon after the effect of the third salivation was wearing off, I had an addition to my afflictions, of the most painful kind, viz: bleeding from the lungs; to check the progress of which, the first remedy resorted to, was that recommended by the immortal Doctor Rush.—I swallowed as much fine salt as my situation would admit of. This generally checked the bleeding for a season. I also had recourse to blood letting from the arm, to the application of leeches on my breast, and to cupping; all of which, I know by experience, to be serviceable for a time. I have also submitted to blistering, which afforded some relief. In fine, from my first attack till recently, I was under the full impression that the breast or lung consumption had taken fast hold on me, notwithstanding my family physician, Doctor Jones, assured me to the contrary, repeatedly, to whose opinion I now gladly assent.

As soon as I saw Doctor Hereford's publication of the beneficial effects produced by the drinking of the Liverwort, I was determined to give the medicine a fair trial in my case, and accordingly procured a supply, which I have used for near three months as my only drink, nourishing liquids excepted. Since I commenced drinking the Liverwort tea, I have had no return of spitting of blood, and my strength has rapidly improved.—When I call to mind my former situation, as before described, under the operation of salivation, blistering, the use of the lancet, and all the accompanying attendants, on a debilitated constitution, not the least of which was the danger of strangling, from the great quantity of blood issuing from the lungs—to relieve me of which thirty leeches have been applied on my breast at one time, and thirty-nine incisions made on my breast for the use of the cupping instruments—having experienced all this distress, and infinitely more than I can describe, during the past spring and summer, (as often as twice in one month the distress arising from bleeding at the lungs,) and now to find myself free from this alarming visiter, and all the evils brought in its train, such as leeches, cupping, &c.—the whole benefit resulting from the use of the Liverwort tea, (for a period but little over two months,) with my health and strength improved—imparts to me a felicity truly gratifying, and which I desire to make known, for the benefit of all who may be similarly affected. All such I exhort to give the Liverwort tea a fair trial, and be attentive to their diet, for I have the best ground for believing that it was reserved for the Liverwort, through the blessing of Divine Providence, to do for me what all other expedients had failed to effect. And, from the experience I have had of this healing plant, I am of opinion that all those afflicted with that distressing complaint, the obstruction of the urinal passages, should drink freely of the Liverwort tea; for it acts powerfully on the kidneys and those passages. They certainly would find it to their advantage. In conclusion, I would observe, that I have, for the last sixteen months, rigidly adhered to a milk diet. I have drunk the Liverwort tea in its cold state, as advised by Doctor Hereford, and have abstained from all teas and coffees in a warm state, and all other stimulating draughts of every kind.

JOHN CONNELL.

Washington, Jan. 10th, 1828.

P. S.—*Directions for preparing Tea, &c.*—A double handful of the Liverwort, after washing it clean, is to be put into a sauce pan, and half a gallon of boiling water poured on the same; let the pan then remain on the hot embers, or stove, and simmer for about an hour and a half; then pour the whole into a proper vessel to drink out of.—When cold, it may be drank as often as the thirst or state of the stomach will admit.—The keeping the leaves in the vessel while using the tea, is necessary, to keep the same limpid. J. C.

A Chancery suit is now pending in England, which was commenced in 1615. The litigated matter is the right of presentation to a lectureship in Warwich, the annual salary of which is 60 pounds. The present Chancellor, to stop the expenditure of money in costs, which has already exceeded 15,000*l.* has promised to look into the case.

THIS day Published by BOWLES & DEARBORN, 72 Washington Street, THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. Vol. V.—No. I. For January and February, 1828.

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MISCELLANY.—On the State of the Question between the Orthodox and Liberal Parties in this Country.

POETRY.—The Dying Child.

REVIEW.—ART. I.—The Christian Philosopher; or the Connexion of Science and Philosophy with Religion; illustrated with Engravings. By THOMAS DICK, &c. &c.

ART. II.—A Commentary on the Epistle to the Hebrews. In two Volumes. By MOSES STUART, Associate Professor, &c.

ART. III.—The Remains of Nathaniel Appleton Haven. With a Memoir of his Life. By GEORGE TICKNOR.

NOTICES OF RECENT PUBLICATIONS.—Walker on the Exclusive System; Gilman on Unitarianism; Todd's, Johnson's, and Walker's Dictionary; Lamson on Confidence in Christ; Greenwood on the Peculiarities of Christianity; The Right of Universalists, &c.; Lowell on the Christian Name; Letters on Revivals; Damon's Sermon; Dr. Thayer's Sermon at Townsend; Ware's Address at Kennebunk; Whitman on Regeneration; White on Christian Liberty; The Recent Attempt; Campbell on Spreading the Gospel; Letter from a Gentleman, &c.; Reply to Do.; Review of Do.

INTELLIGENCE.—Correspondence of the Unit. Association; Unitarianism in Georgia; Marietta, Ohio; Progress of Liberal Opinions in Worcester County; Letter from the British and Foreign Unit. Assoc.; Unitarianism in Pennsylvania; Singular Revival; Orthodox Policy; New Church in Philadelphia; Works of Rammohun Roy; Unitarian Advocate; American Journal of Education; Kenrick's Exposition; Little's Sermons; Ordination at Littleton; Ordination at Northfield; Dedication in Boston; Dedication at Newton.

VIEW OF PUBLIC AFFAIRS.—Great Britain; France; Spain; Portugal; Russia; Turkey; Greece; South America; United States.

OBITUARY.—Mrs. Grace Webster.

March 15.

STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132, Washington Street, publishes the following valuable School Books. School Committees and Teachers are invited to give them a careful examination.

Dr. Snow's First Principles of English Spelling and Reading, containing the words of the New-Testament, arranged in lessons adapted to the capacity of learners in Primary and Sabbath Schools. By Caleb H. Snow, M. D.

From the American Journal of Education for January, 1829.

"The most valuable part of this very full and accurate Spelling-Book, is, perhaps, the columns of proper names in which children find so much difficulty. While the sacred volume continues to be employed for school purposes, such books as the one before us, cannot but prove useful and acceptable to the teacher."

The above has been noticed also, in the Boston Literary Gazette, and in Zion's Herald.

The sixth edition of *Alden's Spelling Book*, volume first.

The tenth edition of *Alden's Spelling Book*, volume second.

The fifth edition of *Alden's Reader*. This is one of the best and most systematic collections of reading lessons now in use.

It is probable that not less than eighty thousand of the second volume have been sold. They have received the approbation of the Hon. William Hunter, Hon. William Baylies, Hon. Daniel Cobb, Rev. Dr. Messar, Rev. Dr. Chaplin, Hon. Tristam Burges, Rev. Mr. Wilson, and many other distinguished gentlemen.

The eighteenth edition of *Murray's Grammar*, abridged by a Teacher of Youth, in Boston. Price, $1 per dozen. This abridgement has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

The thirteenth edition of *Murray's Exercises*, without any variation from the English edition.

The seventh edition of *Blair's Catechism of Common Things in use*, necessary to be known at an early age. Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also a Catechism of the History and Customs of Nations—and Arithmetical tables. Price $1 per dozen.

The fourth edition of *Mason on Self Knowledge*, with Questions adapted for Schools and Academies. Price 37 1-2 cts. in half binding. This is suitable for the first class in Sabbath Schools.

The third edition of *Watts on the Mind*, with Questions adapted for Schools and Academies.

Alger's Elements of Orthography, illustrating by easy examples, the powers of the Alphabet, and the rules for syllabification, spelling, &c.

Pope's Essay on Man. Price $1 per dozen, printed on beautiful small type.

March 15.

☞ *To the Publishers of Papers and Periodical Works throughout the United States.*

IT is intended before, or certainly by the first of May next, in a Pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the United States, and the City or Town where published, by whom, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you who will insert this notice *once*, and forward a Paper, or a copy of the work you publish, to Philadelphia, directed to

"THE TRAVELLER."

Philadelphia, Feb. 22.

CAMBRIDGE SELECTION
OF HYMNS AND PSALMS.
NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individuals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and others to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15.

CORNHILL
SABBATH SCHOOL BOOK-STORE.
SIGN OF WASHINGTON'S HEAD.

JAMES LORING, 132 Washington-Street, has for sale an extensive assortment of Books, suitable for Sunday Scholars and Teachers, among which are the following. ☞ A liberal discount is made from the retail prices. Additions to the variety are constantly made.

Narratives of Hindoo Converts.
The Pilgrim of India. By Mrs Sherwood.
The Hindoo Traveller. By Mrs. Sherwood.
(The above are in press.)
The Young Jewess, a Narrative.
The Banks of the Irvine.
Maternal Solicitude for a Daughter's Best Interests.
Reciprocal Duties of Parents and Children.
Practical Hints to Young Females.
Watts on the Mind, with Questions.
Edwards on Religious Affections.
Beautiful Vine, and other Sketches.
Familiar Letters betwen a Mother and her Daughter at School. By Mrs. and Miss Taylor.
Village School.
Mason's Self Knowledge.
Elizabeth Palmer, or Display. By Jane Taylor.
Youth's Casket, or Teacher's Present. By Mrs. Sherwood.
Ramsford Villa.
Snow's New Testament Spelling-Book.
James Somers, the Pilgrim's Son.
Story of Jack Halyard.
Orphans of Normandy. By Mrs. Sherwood.
Jane and her Teacher.
George Wilson and his Friend.
Nott's Religious Scenes.
Christian Father's Present.
Catherine Brown, the Indian.
Sunday School Teacher's Guide.
Annas Ross.
Memoir of Miss Sinclair.
Choice Pleasures for Youth.
Mothers's Portrait.
Walks of Usefulness in London.
Sketch of My Friend's Family.
Profession is not Principle.
The Decision or Religion must be all, or is nothing.
Picturesque Piety. By I. Taylor.
Female Sunday School Teacher.
Italian Convert.
Recaptured Negro. By Mrs. Sherwood.
Lily Douglas.
The Catechist.
Jane Taylor's Memoirs.
Ayah and Lady. By Mrs Sherwood.
History of George Desmond.
Infant's Progress from the valley of destruction to everlasting glory. By Mrs. Sherwood.
The Sister's Friend.
Rural Rambles.
Farmer's Daughter.
Sherwood's Juliana Oakly.
Bible Questions.
Lincoln's Scripture Questions.
Hand of Providence.
Harriet and her Cousin.
Thornton on Repentance.
Helen of the Glen.
Little Henri, the Lost Child.
Anna, an Icelandic Tale.
Warning and Example.
Young Convert's Apology.
Lottery Ticket. A Tale.
Peaceful Valley.
Factory Girl.
Beauties of Fenelon.
Economy of Human Life.
Wisdom in Miniature.
Fenelon's Pious Reflections.
Pilkinton's Scripture History.
Hieroglyphic Bible.
Father Clement.
Hints on Nursery Discipline.
Seraphical Shepard.
Is this Religion?
Brooke's Apples of Gold.
Innocent Poetry.
Visits to a Cottage.
In School and Out of School.
Adelaide Murray.
Pastor's Sketch Book.
Sherwood's Stories.
Providential Care.
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Happy Family.
Allan McLeod.
Wellesley Grey.
Sherwood's Governess.
Maria's Reward.
My Early Days.
Pierre and his Family.
Gleanings for Youth.
Rose and Emily.
Good Grandmother.
Examples of Piety.
Orhan Boy.
Jessy Allan.
Urquhart's Memoirs.
Alfred and Galba.
The Twin Sisters.
History of Susan Gray. By Mrs. Sherwood.

NO. IV. OF GRIESBACH'S NEW TESTAMENT.

JUST Published by *Bowles & Dearborn*, 72 Washington Street, the Fourth Number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text. Containing the Gospel according to St. Matthew.

March 15. 3t

Whitman's Discourse on Regeneration.

JUST Published by BOWLES & DEARBORN, 72 Washington Street, A Discourse on Regeneration. By Bernard Whitman, of Waltham, Ms.

March 15.

Review of the Pamphlet on Trust Deeds.

JUST Published, and for sale at the Bookstores of PEIRCE & WILLIAMS, 20 Market Street—HILLIARD, GRAY & Co., and CROCKER & BREWSTER, Washington Street,

A Review of a Pamphlet on the Trust Deed of the Hanover Church. Also, A REVIEW of the *Tracts*, published by the *American Unitarian Association.*

March 15.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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